A SHORT CATECHISM, Containing the Principles OF RELIGION,

Very Profitable for all sorts of People.

The Six and Fiftieth Impression.

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BIBLIOTHECA BODLEIANA

A

Short Catechiſm.

Q. *WHat ought to be the chief and continual care of every man in this life?*

A. To glorifie *a* God, and ſave his *b* ſoul. *a* 1 Cor. 10. 31. *b* Acts 16. 30, 31. Matth. 16. 26.

Q. *Whence muſt we take Directions to attain hereunto?*

A. Out of the Word of God *c* alone. *c* John 20. 31.

Q. *What call you the Word of God?*

A. The Holy Scriptures immediately *d* inſpired; which is contained in the Books of the Old and New Teſtament. *d* 2 Tim. 3. 16.

Q. *What are the Books of the Old Teſtament?*

A. Moſes, *e* and the Prophets. *e* Luke 24. 27.

Q. *Which are the Books of the New Teſta-*

A.

A. Matthew, Mark, Luke, and the reſt, as they follow in our Bible.

Q. *How may it be proved that theſe Books are the word of God, immediately inſpired by the Holy Ghoſt, to the Prophets and Apoſtles?*

A. By the Teſtimony of the *f* Church, conſtancy *g* of the Saints, Miracles, *h* wrought to confirm the Truth, and the Antiquity *i* thereof: *f* 2 Pet. 1. 19. *g* Rev. 6. 2. *h* 1 Kings 17. 24. John 3. 3. *i* Jer. 6. 16. Heb. 13. 8.

Q. *How elſe?*

A. By the *k* Stile, *l* efficacy, ſweet *m* conſent, admirable *n* doctrine, excellent *o* end, and the witneſs *p* of the Scripture it ſelf: *k* Gen. 17. 11. Pſal. 50. 1. Iſa. 42. 25. Gen. 2. 17. Exod. 20. 1, 2. Joel 1. 1, 2. 1 Cor. 11. 23. John 3. 36. Cor. 1. 23, 24. *l* Pſa. 19. 8. Rom. 15. 4. Acts 5. 38, 39. Rom. 7. 7. Zac. 13. 2. Zeph. 2. 11. Acts 9. 5. & 20. 21. Phil. 2. 12, 13. Rom. 15. 12. 2 Cor. 3. 8, 9, 10. *m* Gen. 3. 15. & 49. 10. Iſa. 9. 6. Dan. 9. 14. Mat. 1. 18. Acts 10. 43. *n* Pſal. 119. 129, 138, 172. Deut. 4. 6. *o* John 20. 31. *p* 2 Tim. 3. 16. 2 Pet. 1. 19.

Q. *Theſe Reaſons may convince any, be he never ſo obſtinate: but are they ſufficient*

cient to perſwade the heart thereof?

A. No, the Teſtimony of the Spirit is *q* neceſſary, and only *r* All-ſufficient for this purpoſe. *q* 1 Cor. 2. 14. *r* 1 John 2. 20, 27.

Q. *What are the Properties of the Scripture?*

A. It is of divine *ſ* Authority, the Rule *t* of Faith and Manners, *u* neceſſary, *w* pure, *x* perfect, and *y* plain: *ſ* 2 Tim. 3. 16. *t* Eccleſ. 12. 10. Gal. 6. 16. *u* Rom. 10. 14. *w* Pſal. 126. *x* Deut. 32. 4. *y* Prov. 8. 9.

Q. *For what end was the Scripture written?*

A. To Teach, Inſtruct, Convince, Correct, and Comfort: 2 Tim. 3. 16, 17. Rom. 15. 4.

Q. *Doth the knowledge of the Scripture belong unto all men?*

A. Yes, all men are not only *a* allowed, but exhorted and commanded to *b* read, hear, and *c* underſtand the Scriptures: *a* John 5. 36. *b* Deut. 17, 18, 19. Rev. 1. 3. *c* Acts 8. 30.

Q. *The Scriptures were written in Hebrew, and Greek: How then ſhall all men read and underſtand them?*

A. They ought to be Tranſlated into

known *d* Tongues, and *e* interpreted. *d* 1 Cor. 14. 18, 19. *e* Neh. 8. 8. Acts 8. 35.

Q. *What do the Scriptures especially teach us?*

A. The saving *f* Knowledge of God and Jesus Christ. *f* John 17. 3. Col. 2. 1, 2.

Q. *How may it be proved that there is a God?*

A. By the *g* Works, and *h* Wonders, which are seen: the Testimony of *i* Conscience, the Powers *k* of the Soul, and the practices of *l* Satan. *g* Psal. 66. 3. Isa. 41. 13, &c. Ephe. 1. 11. & 2. 10. Job 37. 14. *h* Exo 8. 19. Psal. 136. 4. *i* Rom. 2. 15. 2 Cor. 1. 12. Psal. 14. 5. & 53. 5. *k* Zech. 12. 1. Psa. 94. 8, 9, 10. *l* Rev. 12. 7. 12.

Q. *How else?*

A. By the consent of Nations, Defence of the *m* Church, *n* support and comfort of the godly; but principally by *o* the Scripture. *m* Psal 9. 16. *n* & 58. 10, 11. Jer. 33. 6. *o* Isa. 42. 8.

Q. *What is God?*

A. He is a *p* Spirit, having his being of *q* himself. *p* John 4. 24. *q* Exod. 3. 14.

Q. *How many Gods be there?*

A. Only one *r* God, and three *s* Persons, the Father, Son, and Holy Ghost.

r Deut.

r Deut. 6. 4. 1 Cor. 8. 4, 6. s Matth. 28. 19. 1 John 5. 7.

Q. *What is the Property of the Father?*

A. To be of himself, and to t beget his Son. t John 1. 18. & 3. 16.

Q. *What is the Property of the Son?*

A. To be begotten u of the Father. u John 3. 18.

Q. *What is the Property of the Holy Ghost?*

A. To proceed from the w Father, and the x Son. w John 15. 26. x Rom. 8. 9. Gal. 4. 6.

Q. *The nature of God is infinite and incomprehensible: how then may we conceive of him?*

A. By his y Properties and by his z Works. y Exod. 34. 6, 7. z Psal. 19. 1. & 8. 1.

Q. *What are his Properties?*

A. He is most a wise, b strong, c good, d gracious, e just, f merciful, g perfect, h blessed, and i glorious. a Rom. 16. 27. b Job 12. 13. c Mat. 19. 17. d Exod. 53. 19. Rom. 5. 8. e Psal. 145. 18. f Psal. 103, 11. and 145. 8, 9. g Mat. 5. 48. Job 35. 7, 8. h Mark 14, 16. i Rom. 9. 5. James 49. 5.

Q. *What are his works?*

A. They are three; Decree, Creation, and Providence.

Q. *What is the Decree?*

A. That whereby God hath from Eternity ſet *k* down (with himſelf) whatſoever ſhall come to paſs: *k* Epheſ. 1. 11.

Q. *What is Creation?*

A. That whereby God made all things of *l* nothing in ſix *m* days: *l* Heb. 1. 3. *m* Exod 20. 11.

Q. *In what form or manner were all things Created?*

A. In an Excellent *n* order, and exceeding *o* good: *n* Jer. 10. 12. *o* Gen. 1. 31.

Q. *For what End did GOD make all Things?*

A. For the praiſe of his Power: *p* Goodneſs, Wiſdom, Perfection, and freedom: *p* Prov. 16. 4. Rev. 4. 11.

Q. *What is Providence?*

A. That whereby God doth *q* preſerve and govern *r* all things, with all their Actions: *q* Pſal. 36. 6. *r* Prov. 15. 3. Mat. 10. 29, 30, 31.

Q. *What are the ſpecial Creatures, made, preſerved, and governed by the Lord?*

A. Angels *ſ*, and Men: *ſ* Heb. 2. 7. Col. 1. 16.

Q. *What*

Q. What was the State of Man by Creation?

A. Marvellous *t*, holy; and happy: *u* Psal. 139. 14, 15.

Q. Why say you that Man was Holy?

A. Because he was *u* created after the Image of God, in Knowledge, Righteousness, and true Holiness. *u* Gen. 1. 26. Col. 3. 10. Eph. 4. 23, 24.

Q. Wherein did Mans happiness consist?

A. In the injoying *w* of sweet peace and communion with God. 2 Cor. 13. 11.

Q. What further Priviledges did man injoy in the state of Innocency?

A. He was placed in *x* Paradise, had liberty to eat of every Tree *y* of the garden, except the *z* Tree of Knowledge of Good and Evil, and was made a Ruler of all *a* earthly creatures. *x* Gen. 2. 15. *y* Gen. 2. 16. *z* Gen. 2. 17. *a* Gen. 2. 19. Psal. 8. 6.

Q. Were these things bestowed upon man that he might live as he list?

A. No, but that he might serve *b* the Lord his Maker, who therefore gave man a *c* Law, binding him always to perfect obedience, and a special commandment to try him. *b* Exod. 2. 25. Psal. 95. 6. *c* Rom. 7. 4.

Q. What was that special Commandment?

A. Of

A. Of the Tree of Knowledge of good and *d* evil, thou shalt not eat; for in the day that thou eatest thereof, thou shalt dye the death. *d* Gen. 2. 17.

Q. *Death we hear was threatned if he disobeyed, what promise was made to encourage him to his Duty?*

A. The continuance both of himself, and his Posterity, in the good *e* estate. *e* Gen. 2. 9.

Q. *Did man continue in that good estate?*

A. No, but he fell from *f* God through the the enticement of Satan. *f* 1 Tim. 1. 14.

Q. *How did he fall?*

A. By sinning wilfully *g* against God. *h* transgressing his Law. *g* Eccles. 7. 29. Rom. 5. 12. *h* 1 John 3. 4.

Q. *What was the sin he did commit?*

A. The eating *i* of the forbidden Fruit, *i* Gen. 3. 6.

Q. *Did all Mankind sin in* Adam *?*

A. Yes, *k* for we are all in his loins, *k* Rom. 5. 12. Heb. 7. 9, 10.

Q. *What is the state of all men by reason of* Adams *fall?*

A. They are dead in sin, *l* and bond-slaves of Satan. *l* Ephes. 2. 1.

Q. *How doth that appear?*

A. In

A. In that they are altogether *m* unable to do good, and *n* prone to evil continually. *m* 2 Cor. 3. 5. *n* Gen. 8. 21.

Q. *What fruits proceed from this Original corruption?*

A. Evil *o* thoughts, words, *p* and works, *q* Gen. 6. 5. *p* Gal. 5. 19.

Q. *Are all the actions of natural Men evil continually?*

A. Yes, for they *q* fail in many things, and therefore as they come from them, they are odious *r* unto God. *q* Mat. 12. 30. *r* Prov. 28. 9.

Q. *What punishments are due unto Man by reason of those things?*

A. All Woe, *s* and Misery, Temporal, Spiritual, and Eternal. *s* Lam. 3. 37. Luke 6. 25.

Q. *What are the Temporal Miseries?*

A. Gods curse upon the *t* Creatures, on *u* mans body, sense, name, friends, whatsoever he takes in hand, and Death *w* it self. *t* Rom. 8. 20. *u* Deut. 28. 15, 16, &c. *w* Rom. 6. 21.

Q. *What are the Spiritual miseries?*

A. Blindness of *x* mind, the spirit of slumber *y* and giddiness, horror of *z* conscience, hardness of *a* heart, a reprobate sence *b*,

senſe *b*, and *c* ſtrong deluſions. *x* Iſa. 6. 9. *y* Rom. 11. 8. *z* Mat. 27. 3, 4, 5. *a* Exod. 7. 3. *b* Rom. 1, 28. *c* 2 Theſ. 2. 11.

Q. *What is the eternal miſery?*

A. Everlaſting *d* damnation. *d* Rom. 6. 23.

Q. *After man doth know his miſery, what is to be learned in the next place?*

A. The true means how he may eſcape the aforeſaid *e* miſery, and be reſtored to *f* happineſs. *e* Acts 2. 38. *f* Acts 16. 33.

Q. *By what means may we eſcape this miſery, and recover this happineſs?*

A. Only by *g* Jeſus Chriſt. *g* Acts 4. 12.

Q. *What is Jeſus Chriſt?*

A. The eternal Son *h* of God, who in time became man for his Elect. *h* Gal. 4. 4, 5.

Q. *How many things are we to conſider in Chriſt?*

A. His *i* Perſon, and his *k* Office. *i* Col. 2. 9. *k* Heb. 2. 16, 17.

Q. *What is his Perſon?*

A. It is God *l* and Man, united together into one *m* Perſon. *l* John 1. 14. Rom. 9. 5. Iſa. 7. 14. *m* 1 Cor. 8. 6.

Q. *Being God before all times, how could he be made man?*

A. He

A. He was conceived by the *n* Holy Ghost, born of the Virgin *Mary*, according to the *o* Prophets, *n* Luke 1. 35. *o* Isa. 7. 14. and 11. 1.

Q. *Why was Christ conceived by the Holy Ghost?*

A. That he might be pure *p* without Sin, wherewith all are stained that are conceived after the ordinary *q* manner. *p* Luke 1. 35. *q* John 3. 6.

Q. *Why was he God?*

A. That he might bear the weight of Gods wrath, without sinking under it, overcome death, be the head of the Church, repair his Image in us, conquer the Enemies of our Salvation, and defend us against them.

Q. *Why was he a man?*

A. That he might suffer death *r* for us, and sanctifie our *s* nature, and that we might have access with *t* boldness to the Throne of Grace, *r* Heb. 2. 14. *s* & 2. 11. *t* and 4. 5, 16.

Q. *What is his Office?*

A. To be a mediator, *u* to reconcile God and man. *u* Tim. 2. 5.

Q. *How did he that?*

A. By his fulfilling *w* the Law, and by his

his *x* ſufferings. *w* Mat. 2. 15. *x* Heb. 9. 15. Rom. 5. 10, 12, 13.

Q. *What underſtand you by his ſufferings?*

A. His voluntary *y* humiliation both in *z* ſoul and body, his *a* crucifying, death, *b* burial, and abiding *c* under the Dominion of death for a time. *y* Phil. 2. 5. 6, 7, 8. *z* Iſa. 52. 10. Mat. 26. 28. Heb. 9. 14. *a* Luk. 23. 23. *b* 1 Cor. 15. 3, 4. *c* Acts 2. 27.

Q. *Did Chriſt always abide under the power and dominion of death?*

A. No, for the power of Death being *d* ſubdued, the third *e* day he roſe again, aſcended *f* into Heaven, and ſitteth at the right hand of the Father. *d* Acts 2. 31. *e* 1 Cor. 15. 3, 4. *f* Mark 16. 19.

Q. *What are the ſpecial parts of Chriſts Mediatorſhip?*

A. He is a *g* Prophet, *h* Prieſt, and *i* King. *g* Acts 3. 21. *h* Heb. 2. 17. *i* Pſal. 110. 1.

Q. *Why was Chriſt a Prophet?*

A. To reveal unto us the way to *k* everlaſting life. *k* Luke 4. 18, 19.

Q. *Why was he a Prieſt?*

A. To purchaſe for us *l* Righteouſneſs, and life eternal. *l* Heb. 5. 9.

Q. *What are the functions of his Prieſtly Office?*

A. m Of-

A. *m* Offering up himself a sacrifice once for all, and making request for us. *m* Heb. 5. 1. & 7. 25. & 9. 26.

Q. *Why was Christ a King?*

A. To bridle and *n* subdue all his enemies: but to *o* gather, and *p* govern his Elect and Chosen. *n* Col. 2. 15. Psal. 110. 1, 2. 1 Cor. 15. 28. *o* John 10. 5. Hag. 2. 7. *p* Ezek. 24. 23, 24.

Q. *What benefit do we receive by the Death and resurrection of Christ?*

A. We are Redeemed from the *q* guilt of punishment, and power of *r* sin, and shall be raised *s* up at the last day. *q* Gal. 3. 13. Col. 1. 4. *r* Luke 174. Tit. 3. 14. *s* 1 Cor. 15. 13.

Q. *How are we Redeemed from the guilt and punishment of sin?*

A. God the Father accepting the death of Christ as a full ransom, *t* and satisfaction to his justice, doth freely discharge and acquit us from all our sins. *t* Rom. 3. 24, 25. Colos. 1. 14.

Q. *How are we Redeemed from the power and tyranny of sin?*

A. Christ by his death killed *u* sin in us, and by his resurrection, doth quicken us to newness of life. *u* Rom. 6. 1.

Q. *What*

Q. *What are the benefits of Christs Ascension, sitting on the right hand of the Father?*

A. The leading *u* of Captivity captive, the giving of Gifts unto men, the pouring *x* of his Spirit upon his People, and the preparing *y* a place for them. *u* Eph. 4. 8. *x* Acts 2. 16, 17. *y* John 14. 3.

Q. *What are the benefits of his Intercession?*

A. The persons of the faithful do always remain just, and their works *z* acceptable in the sight of God, hereby also they are defended against the accusation of all their Enemies. *z* 1 Pet. 2. 5. Gen. 4. 4. Exod. 28. 38.

Q. *How will the Knowledge of these things, work in the heart of him whom God will save?*

A. It brings him to a serious consideration *a* of his own estate, to greive *b* for sin, and the fear of Gods displeasure, whereby the *c* heart is broken and humbled: *a* Jer. 8. 6, 7. Luke 15. 17. *b* Acts 3. 19. *c* and 9. 6.

Q. *What else will this Knowledge work?*

A. It will bring a man to confess *d* his sin, highly to *e* prize Christ, and hunger *f* after him, until he obtain his desire.

d Luke

d Luke 15. 18. *e* Mat 13.44. *f* Isa. 55. 6. Mat. 5. 6.

Q. How are we made partakers of Christ with all his benefits?

A. By *g* Faith alone. *g* Iohn 3. 16. and 1. 12. Acts 13. 39.

Q. What is Faith?

A. A resting upon Christ *h* alone for salvation. *h* Psal. 3. 5. Acts 16. 31.

Q. What is the ground of Faith?

A. The free promises *i* of God made in Christ, concerning the forgiveness of sins, and eternal righteousness: *i* Rom. 4. 20. Heb. 11. 11.

Q. How is Faith wrought in us?

A. Inwardly by the Spirit, as the *k* Author, and outwardly by the *l* Preaching of the word, and Catechising, as instruments thereof: *k* Acts 16. 14. *l* Rom. 10. 14. *m* Heb. 5. 11, 12. & 6. 1.

Q. How doth the Word work faith in us?

A. By shewing us our *n* misery, and the true means of our *o* recovery, encouraging *p* us being humbled, to receive the promises of the Gospel: *n* Rom. 7. 7. *Gal.* 3. 22. *o Gal.* 4. 5. *p* Mat. 11. 28. Isa. 61. 1, 2, 3. Rev. 22. 17.

Q. How doth the Spirit work by the word?

A. It doth teach us wisdom, to apply *q* things generally spoken, particularly to our selves, secretly upholdeth *r* against despair, stirreth up in us good desires, doth soften *s* the heart, *u* and draws us to rest upon Christ for our Salvation, before we have *w* the feeling of comfort. *q* Ezek. 36. 27, 31. *r* Psal. 51. 12. *s* Phil. 2. 3. *t* Ezek. 11. 19. and 32. 6. *u* Iohn 6. 44. *w* Mat. 11. 29.

Q. By what means is Faith increased?

A. By hearing the same *x* word preached, and Catechised; and likewise by earnest Prayer. *x* 1 Pet. 2. 2. Luke 17. 5.

Q. How must we Hear, that we may get Profit?

A. With *z* reverence and *a* meekness, *b* joy, *c* a longing desire to learn, and giving *d* credit to the truth. *z* Isa. 66. 2, 5. *a* Jam. 1. 21. *b* Mat. 13. 44. *c* 1 Pet. 2. 2. *d* Heb. 4. 12.

Q. How else?

A. We must meditate *e* of that we Hear, apply it to our selves, confer *f* of it with others, and with *g* diligence set about the practice of what is required. *e* Psal. 1. 2. and 119. 14, 15. *f* John 4. 35. *g* Isa. 2. 3. Luke 2. 15.

Q. What is Prayer?

A. It

A. It is a calling upon God in the name of Chriſt, with the *b* heart, and ſometimes with the voice, according to his will, for our ſelves *i* and others: *h* Joſh. 22. 5. 1 Sam. 1. 3. *i* 1 John 5. 14.

Q. *To whom muſt we Pray?*

A. To God alone, in the Name *k* of Chriſt. *k* Iohn 16. 23.

Q. *Ought we not in Prayer to make particular confeſſion of our ſins?*

A. Yes, ſo far as we can *l* come to the knowledge of them; and this muſt we do with *m* grief, hatred and ſhame, freely *n* accuſing and condemning our ſelves before God, *o* with broken and contrite hearts, *l* 1 Sam. 12. 19. Pſal. 19. 12. *m* Neh. 8. 9. *n* Neh. 9. 33. *o* Pſal. 34. 18.

Q. *What are the parts of Prayer?*

A. Petition and Thankſgiving.

Q. *What is Petition?*

A. It is a Prayer, wherein we deſire the *p* preventing or *q* removing of things hurtful, and the obtaining of things needful, either for this life, or for that which is to come. *p* Iſa. 37. 20. Mat. 6. 13. *q* Pſal. 6. 1, 2, 3, 4.

Q. *How muſt we make our requeſts that we may be heard?*

A. With *r* understanding, feeling of *s* our wants, *t* fervency, *u* reverence, hope *w* to speed, and *x* love: *r* 1 Cor. 14, 15. *s* Mat. 11. 28. *t* Iam. 5. 16, 17. *u* Eccles. 5. 2. *w* Rom. 5. 12. *x* Mat. 6. 14. Mark 11. 25.

Q. *What is Thanksgiving?*

A. It is *y* Prayer, wherein we render thanks to God for his *z* general goodness, and particular *a* favours *y* 1 Sam. 2. 1. *z* Psal. 136. 1, &c. *a* Psal. 103. 1, 2, 3, 4, 5.

Q. *What things are required in Thanksgiving?*

A. Love to *b* God and joy in *c* his mercy, a desire to draw *d* others to obey and glorifie *God*, and an endeavour to proceed in *e* godliness our selves: *b* Psal. 18. 1, 2. *c* Mich. 7. 12. *d* Psal. 34. 11. *e* Deut. 6. 10, 12, 13.

Q. *What rule of direction is there, according to which we ought to frame our Prayers?*

A. The general direction is the word of *God*, the more special is the Lords Prayer.

Q. *How many things are to be considered in the Lords Prayer?*

A. Three: The Preface, the Prayer it self, and the Conclusion.

Q. *Which is the Preface?*

A. Our

A. Our Father which art in Heaven.

Q. *What learn you out of this Preface?*

A. That God is our Father, by Grace and adoption, through Jesus Christ, glorious in Majesty, and infinite in Power, that both can, and hath promised to help us.

Q. *What are you to consider in the Prayer it self?*

A. Six Petitions, and a Thanksgiving.

Q. *Which is the first Petition?*

A. Hallowed be thy Name.

Q. *What desire you of God in this Petition?*

A. That Gods infinite excellency may be magnified by us on earth, in heart, word, and deed.

Q. *Which is the second Petition?*

A. Thy Kingdom come.

Q. *What do you desire of God in this Petition?*

A. That Christ would convert such as be under the power of Satan, rule in the hearts of his chosen by his Spirit here, and perfect their salvation in Heaven hereafter.

Q. *What is the third Petition?*

A. Thy will be done in Earth, as it is in Heaven.

Q. *What desire you of God in this Petition?*

A. That whatsoever God willeth in his word, might be obeyed chearfully, speedily, faithfully, and constantly, by men on earth, as the Angels do in Heaven.

Q. *Which is the fourth Petition?*

A. Give us this day our daily bread.

Q. *What desire you of God in this Petition?*

A. That God would bestow on us all things necessary for this life, as food, maintenance, &c.

Q. *Which is the fifth Petition?*

A. And forgive us our trespasses, as we forgive them that trespass against us.

Q. *What desire you of God in this Petition?*

A. That God in his free mercy, in Jesus Christ, would fully pardon all our sins, as we do pardon the wrongs and injuries we receive from others.

Q. *Which is the sixth Petition?*

A. And lead us not into Temptation, but deliver us from evil.

Q. *What desire you of God in this Petition?*

A. To be freed from tryals, so far as it may

may stand with the good pleasure of God, and always to be delivered from the evil thereof, that we faint not under them, or be foiled by them.

Q. *Which is the Thanksgiving in the Lords Prayer?*

A. For thine is the Kingdom, the power, and the Glory, for ever and ever.

Q. *Do not these words contain a Reason also, why we beg the former blessings at the hands of God?*

A. Yes: for seeing the Kingdom, power and Glory is the Lords, we should call upon him in all our necessities.

Q. *What is the conclusion of the Lord's Prayer?*

A. Amen, which is witnessing of our faith and desire of the things prayed for.

Q. *What doth* Amen *signifie?*

A. So it is, or, so be it.

Q. *What must we do after we have Prayed?*

A. Observe how we speed, and what answer we *f* receive: *f* Psal. 3. 4. & 95. 8.

Q. *What benefit shall we gain hereby?*

A. It will stir up the heart to thankfullness, remove dulness *h*, and negligence in this duty, strengthen our *i* faith, and enflame our hearts with zeal, joy, and *k*

love: *g* Psal. 31.21,22. *h* Psal. 88. 13. & 41.2. *i* Psal. 4. 3. *k* Psal. 28. 6, 7.

Q. What must we do, if God answer us not at the first or second time?

A. Examine how *l* we pray, and continue *m* fervent therein, waiting upon the *n* Lord until we speed: *l* Iam. 4. 3. *m* Luke 18. 1. *n* Heb. 2. 3. psal. 5. 3.

Q. Who ought to Pray?

A. Though God require it of all men upon *e* earth, yet it more specially belongeth to the Members *o* of the Church Militant: *o* Mat. 7. 7, 8.

Q. Who can, and may pray, with hope to speed?

A. Only they that depart *p* from iniquity: *p* psal. 66. 18.

Q. For whom must we Pray?

A. For all sorts of men now *q* living, or that shall live *r* hereafter, but not for *s* the dead: *q* 1 Tim. 2. 1 2. *r* John 17. 20. *s* Luke 16. 24, 25.

Q. May men content themselves to pray in private onely, or onely in publick?

A. Not but they must use both *t* publick and *u* private prayer, *t* Acts 2. 42. *u* Luke 11. 1.

Q. What other means hath God appointed to increase Faith? *A.*

A. The due administration and *w* receiving of the Sacraments: *w* Gen. 17. 9, 10, 11. Rom. 4. 11.

Q. *Who ought to administer the Sacrament?*

A. Only they that are *x* lawfully called thereunto by the Church: *x* Heb. 5. 4.

Q. *What is a Sacrament?*

A. A Seal of the *x* Covenant of Grace, *x* Rom. 4. 11.

Q. *In what words is this Covenant expressed in the Scripture?*

A. I will be thy *God*, *y* and thou shalt be my People, *y* Ier. 31. 33.

Q. *What are the parts of a Sacrament?*

A. Two: an outward visible sign sanctified, to represent and seal another thing to the mind and heart; and an inward grace which is the thing signified.

Q. *Who is the author of the Sacraments?*

A. The Lord *z* only, who made the Covenant: *z* Isa. 38. 7.

Q. *How many Sacraments are there?*

A. Two: *a* Baptism, and the Lords *b* Supper: *a* Iohn 1. 26. *b* Luke 22. 19, 20.

Q. *What is Baptism?*

A. A Sacrament of our *c* engrafting into Christ, communion with him, and entrance

trance into the Church : Mat. 28. 19. Acts 8. 38.

Q. What is the outward sign?

A. Water *d* wherewith the party baptized is washed, *e* by diping or sprinkling, In the Name of the Father, Son, and holy Ghost : *d* Acts 10. 47. *e* Mat. 3. 6. 11, 13, 16. Acts 16. 12. Mat. 28. 19.

Q. What is the inward grace, or thing signified?

A. Forgiveness *f* of sins, and *g* sanctification. *f* Mat. 1. 4. Acts 2. 38. *g* Tit. 3. 5.

Q. To what condition doth the party baptized bind himself?

A. To believe in *h* Christ, and forsake *i* his sin : *h* Acts 8. 37. *i* Mark 3. 8.

Q. How often ought a man to be baptized?

A. It is enough *k* once to be baptized, for Baptism is a pledge *l* of our new birth: *k* Acts 7. 8. *l* Tit. 3. 5.

Q. Who ought to be Baptized?

A. Infidels *m* converted to the Faith, and the Infants *n* of one or both Christian Parents : *m* Acts 8. 12. *n* Acts 2. 39. 1 Cor. 7. 14.

Q. What is the Lords Supper?

A. A Sacrament of our *o* continuance and growth in Christ : *o* 1 Cor. 10. 16.

Q. Who

Q. *Who is the Author of this Sacrament?*

A. The *b* Lord Jesus, in the same night that he was betrayed: *b* 1 Cor. 12. 23, 24.

Q. *What is the outward sign?*

A. Bread *c* and Wine, with the actions pertaining to them, as breaking, giving, receiving, eating, and drinking: *c* Mat 26. 26, 27, 28.

Q. *What is the inward Grace?*

A. Christ *d* with all the benefits of his death and passion: *d* 1 Cor. 11. 26.

Q. *What is the duty of a Minister, in the Administration of the Sacrament?*

A. To Consecrate it, by declaring the institution thereof, and prayer joyned with thanksgiving; as also to break the bread, and afterwards to deliver the bread and wine to the people: *e* 1 Cor. 11. 23, 24. Mat. 26. 27, 28. Mark 14. 22. Luke 22. 19.

Q. *What is hereby signified?*

A. The actions of God the Father offering Christ to all, and bestowing him *f* effectually upon the worthy Receiver: *f* 1 Cor. 10. 16.

Q. *What is the duty of the Receiver?*

A. To receive *g* the bread and wine delivered, and to eat and drink thereof: *g* Mat. 26. 27. 1 Cor. 11. 23, 24.

Q. *What is signified thereby?*

A.

A. Our *h* receiving and feeding upon Christ by faith: *h* 1 Cor. 10. 16.

Q. Is it sufficient to receive this Sacrament once?

A. No: *i* but we must receive it often. Acts 2. 46.

Q. For what end and use ought we to receive this Sacrament?

A. To *k* confirm our faith, communion with *Christ*, and all saving graces in us, to keep *l* in remembrance the Lords death until he come again, and to testifie *m* our love one to another: *k* 1 Cor. 10. 16. *l* 1 Cor. 11. 24, 26. *m* 1 Cor. 12. 13.

Q. What is the danger of unworthy receiving?

A. Unworthy receivers are guilty of the body and blood of the Lord, and *n* do eat and drink judgement to themselves: *n* 1 Cor. 11. 27, 29.

Q. Who are to receive this Sacrament?

A. Such as know their misery by sin, the remedy thereof in *n* Christ, and *o* the doctrine of the Sacrament, with all earnestness *p* longing to be satisfied with the bread of life: *n* Mat. 11. 28. *o* Exod. 12. 26, 27. *p* Rev. 22. 17.

Q. What else is required in them that come to this Table?

A. A renewed *q* hatred of all sin, an hearty endeavour to overcome natural passions, and an utter and well advised *r* forgiveness of grosser sins, willingness *s* to be strengthned in faith, and a *t* longing desire for the good of our Brethren: *q* Luke 3. 12, 13. Mat. 11. 19. *r* Luke 14. 28, 29. &c. *s* Mat. 5, 6. Mark 11. 25. *t* Mat. 5. 23, 24.

Q. What if a man find himself weak in faith, and full of doubtings?

A. He must bewail his *u* unbelief, pray for faith, and seek to have doubts resolved, and so receive to be further *w* strengthned. *u* Mark 9. 24. *w* Judges 6. 36, 37. Exod. 12. 1, 2, 3, 4.

Q. How ought a mans heart to be affected in receiving of the Sacrament?

A. With *g* reverence, joy, and *h* comfort, meditating *i* on the outward signs, and what they signifie; the dainties prepared, and love of him that prepared them; our Communion with Christ his Graces, and his faithful People, whereby the heart is prepared to Thanksgiving: *g* Exod. 3. 5. Gen. 28. 17. *h* Deut. 16. 15. 1 Cor. 11. 25. 1 Kings 8. 66.

Q. What must we do after we have received?

We

A. We must endeavour to find an encrease of *k* faith, love, and of saving Graces, abounding more and more in well doing: *k* Prov. 4. 18. Ezek. 47. 12.

Q. *What Order hath the Lord left in his Church, to keep his Ordinances from contempt?*

A. The unruly *l* should be admonished, the obstinate *m* excommunicated, and the penitent (after their fall) restored and *n* comforted. *l* 1 Thes. 5. 14. *m* 1 Cor. 5. 5. *n* 2 Cor. 2. 6, 7.

Q. *Besides the fore-mentioned Means, are there not some other, profitable for the increase of Faith?*

A. Yes, *o* reading, or hearing the Scriptures read, in *p* publick, and in *q* private *r* meditation, and *s* conferences. *o* Rev. 1. 3. *p* Acts 31. 15. *q* Acts 8. 30. *r* Luke 2. 51. Heb. 3. 13. *s* John 4. 25.

Q. *Hitherto of the ordinary means whereby faith is increased? be there not also some extraordinary means?*

A. Yes, and these be holy *a* Fasting, holy *b* Feasting, and religious *c* Vows. *a* Luke 5. 35. *b* Esth. 9. 17. *c* Psal. 50. 14.

Q. *What is an holy Fast?*

A. Religious *d* abstinence from all the labours

labours *e* of our calling, and *f* comforts of this life, so far as comelinses and necessity will permit; that we might be more seriously *g* humbled before God, and more fervent in Prayer. *d* Esth. 4. 16. *e* Levit. 23. 28. *f* Exod. 35. 5. *g* Deut. 9. 9, 11. Levit. 23. 27.

Q. When ought we to Fast?

A. When we feel or *h* fear some grievous calamity upon us, or hanging over our heads, want of some special blessings, are pressed with some special sin, or go about some *i* weighty matter. *h* Esth. 4. 16. Ezra 8. 21. *i* Acts 13. 2.

Q. What is an holy Feast?

A. An extraordinary *k* Thanksgiving for some notable deliverance out of some desperate danger, testified with Feasting before God with joy and gladness, sending presents to our friends, and *l* portions to the needy. *k* 1 Cor. 16. 8. and 29. 10, 11. *l* Neh. 8. 10. Esth. 9. 22.

Q. What is a religious Vow?

A. A solemn *m* promise unto God, made by a fit person, of some lawful thing which is in his choice to testifie his love *n* and thankfulness. *m* Deut. 23. 21, 22. *n* Psal. 116. 13.

Q. Can

Q. *Can faith being wrought and confirmed in us, be fruitless and unprofitable?*

A. No, for it worketh *o* by love: *o Gal.* 5. 6.

Q. *What is the principle work of Faith?*

A. It purifieth the heart: Acts 15. 9.

Q. *What followeth thereupon?*

A. A fighting and combating against sin and corruption: *Gal.* 5. 17.

Q. *What else?*

A. A renouncing *p* of all evil in affection, and of gross *q* sin, in life and conversation: *p* Acts 2. 28. *q* Acts 19. 18, 19.

Q. *What is a third thing that followeth hence?*

A. Love, and delight in that which is good, joyned with a sincere desire, purpose, and endeavour *s* daily to amend whatsoever is amiss, and to lead a life *t* according to the Law of *God*: *r* psal. 119. 97. *s* phil. 3. 13, 14. Acts 11. 23. *t* psal. 119. 6.

Q. *Wherein is the sum of the Law contained?*

A. In the Ten Commandements, *Deut.* 10. 4.

Q. *How are they devided?*

A. In two Tables: Deut. 5. 22. and 10. 12.

Q.

Q. *Which are the Commandments of the first Table?*

A. The four first, and they teach the duty which we owe unto God immediately.

Q. *Which are the Commandments of the second Table?*

A. The six last, which instruct us in our duty towards our Neighbour.

Q. *Which is the first Commandment?*

A. I am the Lord thy God, &c. Thou shalt have, &c.

Q. *Which is the general Duty required in this Commandment?*

A. That in mind, will, affections, and the effects of these, we take the true God in Christ to be our God.

Q. *What is the general sin forbidden?*

A. All failing to give God that foresaid Honour which is due unto him, or else in whole, or in part, giving it to any other.

Q. *What is the second commandment?*

A. Thou shalt not make to thy self, &c.

Q. *What is the general Duty that this Commandment requireth?*

A. That we do worship the true God purely, according to his will.

Q. *What is the general sin forbidden?*

A. All omission of Gods true Worship

when it is required, and all false-worship either invented by others, or taken up of our own heads.

Q. *Which is the third Commandment?*

A. Thou shalt not take the Name, *&c.*

Q. *What is the general duty required in this Commandment?*

A. That we use the Titles, properties, Work, and Ordinances of the Lord, with Knowledge, Faith, Reverence, joy, and be sincere in thought, word, and conversation.

Q. *What is the general sin forbidden?*

A. Ommitting the Duty here required, using the Lords Name when we ought not, or otherwise then we should.

Q. *When is the Name of God taken otherwise then it should?*

A. When it is used ignorantly, superstitiously, without Faith, rashly, not to a right end, hypocritically, falsly, against Conscience; and when men name themselves Christians, but live scandalously.

Q. *Which is the fourth Commandment?*

A. Remember the Sabbath day, &c.

Q. *What is the general Duty here required?*

A. That the whole Sabbath, or Lords-day be set a part from all common uses as

as holy to the Lord, both publickly, and privately, in the practice of the duties of neceſſity, holineſs, and mercy.

Q. *What is the general Sin here forbidden?*

A. All neglecting of the Duties of that time, or prophaning of that Day by needleſs works, words, thoughts, about our callings or recreations.

Q. *Which day is to be ſet apart as Holy to the Lord?*

A. It is morral and perpetual to keep one day in ſeven Holy, from the Creation, to the Reſurrection of Chriſt, the ſeventh day was inſtituted: after Chriſt his Reſurrection, the firſt day of the week was ordained, and is to be kept for ever.

Q. *Which is the fifth Commandment?*

A. Honour thy Father and thy Mother.

Q. *Who are to be underſtood by Father and Mother?*

A. Not only natural parents, but alſo all Superiours in office, age, and gifts.

Q. *What is it to Honour?*

A. To acknowledge the excellency that is in men by vertue of their place, and ſo carry your ſelves accordingly towards them.

Q. *Are only the Duties of Inferiours here intended?*

A. No, but of Superiours and Equals also.

Q. *What then is the main Duty of this Commandment?*

A. That we be careful to observe that Order which God hath appointed amongst Men, and do the Duties which we owe unto them in respect of their Places and Degree.

Q. *What is the Duty of Inferiours?*

A. They must be subject, reverent, and thankful to their Superiors, bearing with their wants, and covering them in love.

Q. *What is the Duty of Superiors?*

A. To carry themselves gravely, meekly, and after a seemly manner towards their Inferiors.

Q. *What is the Duty of Equals?*

A. To regard the Dignity and worth each of other, modestly to bear themselves one towards the other, and in giving honour to go one before another.

Q. *What is the sixth Commandment?*

A. Thou shalt do no Murther.

Q. *What is the general duty of this Commandment?*

A. That by all means lawful, we desire and

and studdy to preserve our own person, and the person of our Neighbour.

Q. *What is the general Sin here forbidden.*

A. All neglect of our own, or our neighbours preservation, or desire of our own or their hurt, conceived in heart, or declared in word, gesture and deed.

Q. *Which is the seventh Commandment?*

A. Thou shalt not commit Adultery.

Q. *What is the general Duty of this Commandment?*

A. That we should keep our selves pure in Soul and Body, both towards our selves and others.

Q. *What is the general sin forbidden?*

A. All uncleanness of heart, speech, gesture or action, together with all the causes, occasions, and sins thereof.

Q. *Which is the eighth Commandment?*

A. Thou shalt not Steal.

Q. *What is the general duty of this Commandment?*

A. That by all good means we further the outward estate of our selves, and of our Neighbours.

Q. *What is the general sin forbidden?*

A. All neglect to further our own, or

our Neighbours Wealth, all impeachment or hindrance thereof, and all encreaſe thereof by unjuſt and indirect dealing.

Q. *Which is the Ninth Commandment?*

A. Thou ſhalt not bear falſe-witneſs againſt thy Neighbour.

Q. *What is the general Duty herein required?*

A. That by all means we ſeek to maintain our own and our neighbours good name, according to the truth, and a good conſcience.

Q. *What is the general ſin forbidden?*

A. All failing, to procure, defend, and further our own and our neighbours credit, all unjuſt defence, wrongful ſuſpition, and accuſation of our ſelves or others.

Q. *Which is the Tenth Commandment?*

A. Thou ſhalt not Covet, &c.

Q. *What is the general duty here commanded?*

A. That we be truly contented with our own outward condition, and heartily deſire the good of our neighbour, in all things belonging unto him, great and ſmall.

Q. *What is the general ſin forbidden?*

A. All thoughts of mind, wiſhes, and deſires of heart, and delightful remembrance

brance of evil against contentedness.

Q. *Is any man able to keep this Law?*

A. Not perfectly, for the *a* Godly often fail, the most holy *b* fail always in their best duty: But the Child of God ought *c*, may, and usually *d* doth walk according to the Law sincerely: *a* Iam. 3. 2. *b* Exod. 28. 38. *c* 1 Iohn 2. 14. Iohn 14. 15, 21. *d* 1 Kings 15. 4.

Q. *Should not a Christian omit doing of good altogether, seeing he cannot do it in that measure God requireth?*

A. No: but with diligence, and *e* simpleness of heart, strive against corruption, look for *f* the assistance of Gods Spirit, and labour to *g* grow in Grace: *e* 2 Cor. 7. *f* 2 Chron. 16. 9. Phil. 4. 13. *g* 1 Pet. 2. 2. and 2 Pet. 3. 18.

Q. *What means should a man use to grow in Grace?*

A. He must throughly *h* examine his ways, judge *i* himself, watch *k* over his heart at all times, in all places, occasions and conditions, redeeming the *l* time to store his heart with good, and preserve *m* his faith: *h* Hag. 1. 5, 7. *i* 1 Cor. 11. 31. *k* 2 Tim. 4. 5. *l* Eph. 5. 16. *m* Heb. 10. 35, 36, 38.

Q. *What else?*

A. He muſt take unto *n* him the whole Armour of God, and with care, uprightneſs and conſtancy, uſe the means of *o* grace before preſcribed, in one eſtate *p*, as well as in another: *n* Eph. 6. 13. *o* Prov. 2. 11. Col. 4. 22. *p* Job 37. 10.

Q. *What priviledges doth God afford in this life unto his Children, who labour according to his will to encreaſe in Grace?*

A. They may be aſſured *q* of his favour and fatherly *r* care over them, the *ſ* direction of his Spirit, their *t* growth in grace, *u* preſervance to the end: *q* John 3. 1, 16. John 1. 22. *r* 1 Tim. 4. 10. Mat. 10. 30. *ſ* Pſal. 14. 3, 10. *t* Col. 1. 9, 10. *u* Phil. 1. 6.

Q. *What other priviledges doth God afford unto them?*

A. They are *u* kept from, comforted *w* in, and delivered *x* out of many troubles: taught to uſe *y* all eſtates aright, *z* preſerv'd from foul offences, enabled to riſe again if they fall, inſtructed to live a *a* godly life, and have poſſeſſion *b* of the Word: *u* Pſal. 32. 10. *w* Acts 16. 25. *x* Prov. 11. 8. *y* Lam. 3. 27. Phil. 4. 12. Luke 16. *z* Pſal. 37. 23, 24. *a* Eph. 2. 10. *b* Luke 8. 15.

Q. *Do all the Godly, or any, at all times enjoy all theſe priviledges?*

A. No:

A. No: some are ignorant of them, not believing, or at least very faintly, that there be any such. Others are careless, who prize them not, and so take not pains for these things as they ought.

Q. What other hinderances do deprive Christians of enjoying these privileges?

A. Inordinate *c* passions, as fear, anger, self-love, pride, love of pleasures, cares of the world, earthly incumbrances, and inconstancy in good duties, Temptations also to distrust, do keep under many: *c* Jam. 4. 1, 2.

Q. How should a man bridle and reform these unruly Passions?

A. Let him highly esteem a Christian life, pray earnestly, set himself most against the infirmities that be strongest in him, shun the occasions of Sin, hide the *m* commandment in his heart, and *n* apply the death of Christ, for the killing of Corruption: *m* Psal. 119. 11. *n* 1 John 5. 4.

Q. How may a man overcome his Temptation to distrust?

A. He must not give credit *o* to Satans suggestion against Gods truth: but consider of Gods *p* power, *q* goodness, *r* unchangeableness, former *s* mercies, and free

t grace

t grace in giving us his Son, ſo that weakneſs, unworthineſs, want of feeling comfort ſhould not diſmay him : *o* Mat. 3. 4. *p* Mat. 8. 2. Iſa. 40. 27, 28. *q* Pſal. 51. 18. *r* Jer. 31. 7. *ſ* Pſal. 77. 11, 12. *t* Rom. 5. 8, 9.

Q. *What elſe muſt we do?*

A. We muſt conſider what promiſes the Lord hath made to *u* keep, and uphold him; what encouragement *w* he hath given him to believe, and how acceptable *x* a thing it is that he ſhould ſo do: *u* Mat. 16. 18. Luke 22. 32. *w* John 3. 23. *x* Mat. 8. 10. & 15. 28. Rom. 4. 20.

Q. *What other things is to be learned for the overcoming of theſe temptations?*

A. We muſt judge of our ſelves not by our own *a* preſent feeling, or by our own *b* diſcerning the fruits of grace, but by that we have *c* felt, and the *d* fruits of grace which appears to others: *c* Pſal. 77. 11. *d* 2 Cor. 2. 10, 11. Pſal. 11. 6. & 119. 132. & 51. 10.

Q. *What may be a further help?*

A. It is good to *e* examine our hearts, and uſe the adviſe of *f* others, but we muſt know withal the groaning *g* after, and labouring to reſt our wearied Souls upon the promiſe of Grace, being never ſatisfied

satisfied until our doubtfulness be removed, which will bring a good end: *e* Psal. 4. 4. *f* 1 Thes. 5. 14. *g* Mat. 12. 28.

Q. *Doth the fruits of the Spirit always appear to the faithful?*

A. No, they are obscured in *h* our first conversion, in the days of *i* security, when we *k* leave our love, in the time of *i* temptation, or of some relapse into Sin: *h* Luke 5. 37, 38. *i* 1 Cor. 3. 3. *k* Rev. 2. 5. *l* Psal. 51. 10.

Q. *How shall a man recover out of a relapse?*

A. By a speedy *n* consideration of what he hath done, renewing his repentance with sorrow and shame, *o* bewailing his sin before God, reforming his life, and laying hold upon the Promises of mercy: *n* Rev. 2. 5. *o* Jer. 31. 18, 19.

Q. *What priviledge doth the Godly enjoy as soon as this life is ended?*

A. Their Glory then begins, for their bodies remain *p* in the Grave as in a Bed of Spices, and their Souls *q* being perfectly freed from Sin, are received into Heaven, beholding *r* God and Christ immediately: *p* 1 Thes. 5. 15. *q* Rev. 14. 13. *r* Mat. 5. 8. 1 Cor. 13. 12.

Q. If

Q. If this be the estate of the Godly, what shall become of the wicked?

A. Their bodies *s* shall rot in the grave, and their souls *t* be judged to Everlasting woe: *s* Gen. 3. 16. *t* Luke 16. 22, 23.

Q. When shall the happiness of the Elect be consummate?

A. At the *u* dreadful day of Judgement, and the general Resurrection. *u* Psal. 17. 15.

Q. Who shall be the Judge on that day?

A. Christ the *w* Lord and King of the Church, who shall come in a most glorious and visible manner, descending *x* from Heaven with a shout, and with the voice of the Arch-Angel, and with the Trump of God, most royally attended with innumerable multitudes of mighty Angels: *w* Acts 10. 42. and 17. 31. *x* 1 Thes. 4. 16. *y* 2 Thes. 1. 7.

Q. When shall he come?

A. He will most surely come; but the time *z* is unknown, that we might ever *a* watch and prepare for his coming: *z* Mat. 24. 36. *a* Mat. 24. 42.

Q. Whom shall he Judge?

A. His Elect and *b* chosen, and all their Enemies, both evil *c* Angels, and wicked men. *b* 2 Cor. 5. 10. *c* 2 Pet. 2. 4. Iude v. 6.

Q.

Q. *Seeing many of Gods Elect People, and wicked men are rotted in the earth, how can they be judged?*

A. The very same body in *d* substance, that at any time dyed, shall by the Power of God be raised up; and the Souls be united unto them, inseperably to abide together for evermore. *d* 2 Cor. 15. 42, 43.

Q. *What are we to believe concerning those who shall be found alive at the comming of Christ.*

A. They shall be changed in the twinkling of an *e* Eye, and so presented before the Judgement-seat of Christ. *e* 1 Cor. 15. 15, 52.

Q. *In what manner shall he judge?*

A. Most strictly, *f* both in respect of the person judged, and the thing for which, but yet he shall judge most righteous *g* judgement. *f* 2 Cor. 5. 10. *g* Acts 17. 31.

Q. *What shall be the issue of this judgement to the wicked?*

A. Everlasting perdition from the presence of the Lord, to all those who ignorantly or wilfully did contemn the Gospel, *h* 2 Thes. 1. 7, 8, 9.

Q. *What shall be the issue thereof to the Godly?*

A. The

A. The clear *i* vision of God and Christ, endless communion *k* with them, and everlasting *l* peace and glory both in Soul and body, in fuller measure than the heart of man can now comprehend, or any of the Saints enjoyed before : *i* 1 John 3. 2. *k* John 17. 24. Phil. 1. 23. *l* Mat. 25. 34.

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Grammatical Miscellanies, in 8.

The History of the seven Wise Masters of *Rome*, in 8.

The History of the seven Wise Mistresses of *Rome*, in 8.

The School of *Vertue*, in 8.

The *Garland of Good-will*, in 8.

Robin Hoods Garland, in 8.

The *Garland of Spiritual flowers*, in 12.

The holy Exercises of Heavenly Graces, by Dr. *Thomas Fetiplace*, in 12.

The Doctrine of the Bible, in 12.

Pearls of Eloquence: Or, *The School of Compliments*, in 12.

The *Path-way to Health*, in 12.

The

The *Plain man's Pathway to Heaven*, *Arthur Dent.* in 12.

Eraſmus de copia verborum, in 12.

With many others, where any Chapman may be furniſhed with what Books or Ballads he hath occaſion for.

FINIS.